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A Marriage Feast.

REV. DR. TALMAGE PREACHES NEAR CANA, IN GALILEE.

Christ's First Manhood Miracle "The Unconscions Water Saw Its God, and Blushed"-Relig. ien and Happiness Go Hand in Hand-His Power to Save.

NEAR CANA, Dec. 22.—The Rev. T. De Witt Talmage, D. D., preached here today on "A Marriage Feast," taking for his text John ii, 10: "Thou hast kept the good wine until now." He said:

Standing not far off from the demolished

town of what was once called Cana of Gali-lee, I bethink myself of our Lord's first man-hood miracle which has been the astonishment of the ages. My visit last week to that place makes vivid in my mind that beautiful place makes vivid in my mind that beautiful occurrence in Christ's ministry. My text brings us to a wedding in that village. It is a wedding in common life, two plain people having pledged each other, hand and heart, and their friends having come in for congratulation. The joy is not the less because there is no pretension. In each other they find all the future they want. The daisy in the cup on the table want means a much as a second on the table may mean as much as a score of artistic garlands fresh from the hothouse. When a daughter goes off from home with nothing but a plain father's blessing and a plain mother's love, she is missed as much as though she were a princess. It seems hard, after the parents have sheltered her for eighteen years, that in a few short months eighteen years, that in a few short months her affections should have been carried off by another; but mother remembers how it was in her own case when she was young, and so she braces up until the wedding has passed, and the banqueters are gone, and she has a good cry all alone.

"Well, we are today at the wedding in Cana, of Galilee. Jesus and his mother have been invited. It is evident that there are more people there than were expected. Either

some people have cone who were not invited or more invitations have been sent out than it was supposed would be accepted. Of course, there is not enough supply of wine. You know that there is nothing more embarrassing to a housekeeper than a scant supply.

Josus sees the embarrassment, and he comes up immediately to relieve it. He sees standing six water pots. He orders the servants to fill them with water, then waves his hand over the water, and immediately it is wine—real wine. Taste of it, and see for yourselves; no logwood in it, no strychnine in it, but first rate wine. I will not now be diverted to the question so often discussed in my own conntry, whether it is right to drink wine. I am describing the scene as it was. When God makes wine, he makes the very best wine, and one hundred and thirty gallons of it standing around in these water pots; wine so good that the ruler of the feast tastes it and says: "Why, this is really better than any-thing we have had! Thou hast kept the good wine until now." Beautiful miracle! A prize was offered to the person who should write the best essay about the miracle in Cana. Long manuscripts were presented in the com-petition, but a poet won the prize by just this one line descriptive of the miracle:

The unconscious water saw its God, and blushed WHAT THE MIRACLE TRACHES. We learn from this miracle, in the first place, that Christ has sympathy with house-keepers. You might have thought that Jesus would have said: "I cannot be bothered with this household deficiency of wine. It is not for me, Lord of heaven and earth, to become caterer to this feast. I have vaster things than this to attend to." Not so said Jesus The wine gave out, and Jesus, by miraculou power, came to the rescue. Does there ever come a scant supply in your household! Have you to make a very close calculation! Is it hard work for you to carry on things decently and respectably? If so, don't sit down and cry. Don't go out and fret; but go to him who stood in the house in Cana of Gallilee. Pray in the parlor! Pray in the kitchen! Let there be no room in all your house unconsecrated by the voice of prayer. If you have a microscope, put under it one drop of water, and see the insects floating

drop of water, and see the insects floating about; and when you see that God makes them, and cares for them, and feeds them, come to the conclusion that he will take care of you and feed you, oh, ye of little faith.

A boy asked if he might sweep the snow from the steps of a house. The lady of the household said: "Yes, You seem very poor." He says: "I am very poor." She says: "Don't you sometimes get discouraged, and feel that God is going to let you starve?" The lad looked up in the woman's face and said: "Do you think God will let me starve when I trust him, and then do the best I can?" Enough theology for older people! Trust in God, and do the best you can. Amidst all the worriments of housekeeping go to him; he will bely you control your temper, and supervise your domestics, and temper, and supervise your domestics, and entertain your guests, and manage your home economies. There are hundreds of wo-men weak, and nervous, and exhausted with the cares of housekeeping. I commend you to the Lord Jesus Christ as the best adviser and the most efficient aid—the Lord Jesus who performed his first miracle to relieve a

I learn also from this miracle that Christ does things in abundance. I think a small supply of wine would have made up for the deficiency. I think certainly they must have had enough for half of the guests. One gallon of wine will do; certainly five gallons will be enough; certainly ten. But Jesus goes on, and he gives them thirty gallons, and forty gallons, and fifty gallons, and sev-enty gallons, and one hundred gallons, and one hundred and thirty gallons of the very best wine.

THE CREATOR'S GENEROSITY. It is just like him! Doing everything or the largest and most generous scale. Does Christ, our creator, go forth to make leaves, he makes them by the whole forest full; notched like the fern, or silvered like the aspen, or broad like the pain; thickets in the tropics, Oregon forests. Does he go forth to make flowers, he makes plenty of them; they flame from the hedge, they hang from the top of the grapevine is blossoms, they roll in the blue wave of the violets, they toss their white surf into the spirms—enough for every shild's hand a flower, enough to make for overy brow a chaplet, enough with beauty to over up the glastliness of all the graves. loss hego forth to create water, he pours it out, not by the cupful, but by a river full, a lake full, an ocean full, pouring it out until all the earth has enough to drink and enough

rith which to wash. Does Jesus, our Lord, provide redemption Does Jesus, our Lord, provide redemption, it is not a little salvation for this one, a little for that, and a little for the other; but enough for all—"Whoseever will, let him come." Each man an ocean full for himself. Promises for the lowly, promises for the old, promises for the lowly, promises for the blind, for the halt, for the outcast, for the blind, for the halt, for all, comfort for all, mercy for all, heaven for all; not morely a cupful of Gospel supply, but one hundred and thirty gallons. Ay, the tears of godly repentance are ell gathered up into God's bottle, and some day, standing before the throne, we will lift our cup of delight and ask that it be filled with the wine of heaven; and Jesus, from that bottle of tears, will begin to pour in the cup, and we will cry: "Stop, Jesus, we do not want to drink our own tears;" and Jesus will say: "Know ye not that the tears of earth are the wine of heaven?" Sorrow may endure but joy

cometh in the morning.

I remark further, Jesus does not shadow the joys of others with his own griefs. He might bave sat down in that wedding and said: "I have so much trouble, so much poverty, so much persecution, and the cross is coming; I shall not rejoice, and the gloom of my face and of my sorrows shall be cast over all this group." So said not Jesus. He said to himself: "Here are two persons starting out in married life. Let it be a joyful occasion. I will hide my own griefs. I will kindle their joy." There are many not so wise as that. I joy." There are many not so wise as that. I know a household where there are many little children, where for two years the musical instrument has been kept shut because there has been trouble in the house. Alas for the folly! Parents saying: "We will have no Christmas tree this coming holiday because there has been trouble in the house. Hush that laughing upstairs! How can there be any joy when there has been so much trouble f" any joy when there has been so much trouble?"
And so they make everything consistently doleful, and send their sons and daughters to ruin with the gloom they throw around them.

Oh, my dear friends, do you know not those children will have trouble on igh of their own after a while! He glad they cannot appreciate all yours. Keep back the cup of bitterness from your daughter's lips. When your head is down in the grass of the tomb, poverty may come to her, betrayal to her.

poverty may come to her, betrayal to her, bereavement to her. Keep back the sorrows as long as you can. Do you not know that son may, after a while, have his heart broken? Stand between him and all harm. You may not fight his battles long; fight them while you may. Throw not the chill of your own despondency over his soul; rather be like Jesus, who came to the wedding hiding his own grief and kindling the joys of others. So I have seen the sun, on a dark day, struggling amidst the clouds, black, ragged and portentous, but after a while the sun, with golden pry, heaved back the blackness, and the sun laughed to the lake, and the lake laughed to the sun, and from horizon to horizon, under the saffron sky, the water was all turned into wine. HE WANTS US TO BE COMPORTABLE.

I learn from this miracle that Christ is not impatient with the luxuries of life. It was not necessary that they should have that wine. Hundreds of people have been mar-ried without any wine. We do not read that any of the other provisions fell short. When Christ made the wine it was not a necessity, but a positive luxury. I do not believe that be wants us to eat hard bread, and sleep on hard mattresses, unless we like them the best. I think, if circumstances will allow, we have a right to the luxuries of dress, the luxuries of diet and the luxuries of resi-There is no more religion in an old coat than in a new one. We can serve God drawn by golden plated harness as certainly as when we go afoot. Jesus Christ will dwell with us under a fine ceiling as well as under a thatched roof; and when you can get wine made out of water, drink as much of it as you can.

What is the difference between a Chine mud hovel and an American home? What is the difference between the rough bear skins of the Russian boor and the outfit of an American gentleman? No difference, except that which the Gospel of Christ, directly or indirectly, has caused. When Christ shall have vanquished all the world, I suppose every house will be a mansion, and every garment a robe, and every horse an arch necked courser, and every carriage a glittering vehicle, and every man a king, and every woman a queen, and the whole earth a paradise; the glories of the natural world harmonizing with the glories of the material world, until the very bells of the horses shall jingle

the praises of the Lord. I learn, further, from this miracle, that otherwise he would not have accepted the invitation to that wedding. He certainly would not have done that which increased the bliarity. There may have been many in that room who were happy, but there was not one of them that did so much for the joy of the wedding party as Christ himself. He was the chief of the banqueters. When the wine gave out he supplied it; and so, I take it, he will not deny us the joys that are posi-I think the children of God have more right

to laugh than any other people, and to clap their hands as loudly. There is not a single joy denied them that is given to any other people. Christianity does not clip the wings of the soul. Religion does not frost the flowers. What is Christianity? I take it to be, simply, a proclamation from the throne of and if a man accepts the terms of that proc-lamation, and becomes free, has be not a right to be merry! Suppose a father has an elegant mansion and large grounds. To whom will be give the first privilege of these grounds! Will he say: "My children, you must not walk through these paths, or sit down under these trees, or pluck this fruit. These are for outsiders. They may walk in them." No father would say anything like that. He would say: "The first privileges in all the grounds, and all of my house, shall be for my own children." And yet men try to make us believe that God's children are on the limits, and the chief refreshments and enjoyments of life are for outsiders, and not for his own children. It is stark atheism. There is no innocent beverage too rich for God's child to drink, there is no robe too costly for him to wear. There is no hilarity too great for him to indulge in, and no house too splendid for him to live in. He has a right to the joys of earth; he shall have a right to the joys of heaven. Though tribulation, and trial, and hardship may come unto him, let him rejoice. "Rejoice in the Lord, y. righteous, and again I say, rejoice."

HE COMES IN THE HOUR OF EXTREMITY.

I remark again that Christ comes to us in the hour of our extremity. He knew the wine was giving out before there was any embarrassment or mortification. Why did be not perform the miracle sooner? Why wait until it was all gone, and no help could come from any source, and then come in and perform the miracle? This is Christ's way; and when he did come in, at the hour of ex-tremity, he made first rate wine, so that they

tremity, he made first rate wine, so that they cried out: "Thou hast kept the good wine until now." Jesus in the hour of extremity! He seems to prefer that hour.

In a Christian home in Poland great poverty had come, and on the week day the man was obliged to move out of the house with his whole family. That night he knelt with his family and prayed to God. While they were kneeling in prayer there was a tap on the window pane. They opened the window, and there was a raven that the family had fod and trained, and it had in its bill a ring all set with precious stones, which was found out to be a ring belonging to the royal family. It was taken up to the king's residence, and for the bonesty of the man in bringing it back he had a house given to him, and a g den, and a farm. Who was it that sent the raven tapping on the window? The same God that sent the raven to feed Elijah by the brook Cherith. Christ in the hour of ex-

You mourned over your sins. You could not find the way out. You sat down and said: "God will not be merciful. He has cast no off;" but in that, the darkest hour of your history, light broke from the throne.

and Jesus said: "O wanderer, come home. I have seen all thy so grows. In this, the hour of the extremity, I offer thee pardon and everlasting life!"

Trouble came. You were almost torn to pieces by that trouble. You braced yourself

up against it. You said: "I will be a Stole and will not care;" but before you had got through making the resolution it broke down under you. You felt that all your resources were gone, and then Jesus came. "In the fourth watch of the night," the Bible says "Jesus came walking on the sea." he not come in the first watch? or in the second watch? or in the third watch? I

do not know. He came in the fourth, and gave deliverance to his disciples. Jesus in the last extremity!

I wonder if it will be so in our very last ex-tremity. We shall fall suddenly sick, and doctors will come, but in vain. We will try the anodynes, and the stimulants, and the bathings, but all in vain. Something will say: "You must go," No one to hold us back, but the hands of eternity stretched out to pull us on. What then? Jesus will come to us, and as we say "Lord Jesus, I am afraid of that water, I cannot wade through to the other side," he will say: "Take hold of my arm;" and we will take hold of his arm, and then he will put his foot in the surf of and then he will put his foot in the surf of the wave, taking us on down deeper, deeper, deeper, and our soul will cry: "All thy waves and billiows have gone over me." They cover the feet, come to the knee, pass the girdle, and come to the head, and our soul cries out: "Lord Jesus Christ, I cannot hold thine arm any longer!" Then Jesus will turn around, throw both his arms about us, and set us on the beach, far beyond the tossing of the billow. Jesus in the last extremity!

A GRANDER WEDDING. That wedding scene is gone now. The wedding ring has been lost, the tankards have been broken, the house is down; but Jesus invites us to a grander wedding. You know the Bible says that the church is the Lamb's wife; and the Lord will after awhile come to fetch her home. There will be gleaming of torches in the sky, and the trumpets of God will ravish the air with their music; and Jesus will stretch out his hand, and the church, robed in white, will put aside her well and look up into the face of her Lord the king, and the bridegroom will say to the bride: "Thou hast been faithful through all these years! The mansion is ready! Come home! Thou art fair, my love!" and then he shall put upon her brow the crown of deminion and the her brow the crown of dominion, and the table will be spread and it will reach across the skies, and the mighty ones of heaven will come in, garlanded with beauty and striking their cymbals; and the bridegroom and bride will stand at the head of the table, and the bauqueters, looking up, will wonder and ad-mire, and say: "That is Jesus, the bride-groom! But the scar on his brow is covered with the coronet, and the stab in his side is covered with a robe!" and "That is the bride! the weariness of her earthly woe lost

in the flush of this wedding triumph!" There will be wine enough at that wedding; not coming up from the poisoned vats of earth, but the vineyards of God will press their ripest clusters, and the cups and the tankards will blush to the brim with the heavenly vintage, and then all the banqueters will drink standing. Esther having come up from the bacchanalian revelry of Ahasuerus, where a thousand lords feasted, will be there. And the queen of Sheba, from the banquet of Solomon, will be there. And the mother of Josus, from the wedding in Cana, will be there. And they all will agree that the earthly feasting was poor compared with that. Then, lifting their chalices in that holy light they shall gree to the lord of the foart. light, they shall cry to the lord of the feast: "Thou hast kept the good wine until now."

A remarkable plant has been under discussion at the London rooms of the British Association for the Advancement of Science. It was exhibited by Dr. Hooker, who gave the inaugural address as president of the sec-tion of biology. The address was upon the subject of flesh eating plants, in the course of which Dr. Hooker explained and demon-strated by experiment some of the remarkable discoveries of the late Mr. Darwin, Among other botanical rarities he showed a plant called "Dionial," the leaves at that moment being wide open. A fly was captured and put upon one of the leaves. Instantly the plant closed like a thing possessing ani-mal life. After a few moments the plant slowly opened and disclosed the fact that the fly had been completely dissolved—eaten, as it were. A bit of beef was afterwards consumed in the same way. Pieces of chalk and cheese were instantly rejected by the plant. Professor Huxley, who was present, said that these phenomena formed a wonderful prob-lem, and that the plant certainly had a tomach and a nervous system of its own .-St. Louis Republic.

"Oh, what's the use of having one word sound so much like another?" exclaimed a little girl, who had innocently stated that r man stood on a parallel, instead of a parapet. "It mixes you up so!" It does indeed, and the results of such mixing are every day ap-

parent, in forms more or less amusing.
"You will always be prettier than I," said the same little girl to her sister, "because your hair grows so even, and mine turns up n a cow catcher."

One day the conversation turned on astron-

omy, and one and another member of the family pleaded ignorance of all but the most elementary knowledge of the science,
"I know the Pleiades when I see them,"

said one, "but I've forgotten how many stars there ought to be."
"I recognize the Dipper," said some one else, and at this point the youngest member

of the family broke in:

"And O'Brien!" cried she, "Don't you know O'Brien, with his sword and belt?" Some of them thought they did, though under a slightly modified name, -You h's

Where Government Clerks Smoke, The government has at last found a use for that vast inclosed court in the pension building. No one has ever known what it was designed for except to look spacious, and once in four years to give room for the inaugural ball. But it is now converted into a national smoking room. For one hour each day clouds of tobacco smoke curi about the great columns, and the scent of tobacco per-meates the air. Gen. Raum has prohibited smoking in the pension office during working hours, and to make up to the clerks for the privation has granted them the privilege of this great court as a smoking room during the lunch bour. At midday they march about this tiled hall and mingle the odor of the "two-fors" with the fragrance of the quarter Havanas. The penny cigarette mingles its paper smell with the rest. The rules of the departments have been steadily running the cigar smokers out, and this is the first concession they have bad. - Washington

The Russian empire had at the last census a population of 108,787,235 souls, or 4,500,000 more than in 1884, when no exact census was taken in the newly annexed countries of Central Asia. The population is densest in Poland, where there are \$1.4 inhabitants to the square verst—equal to about 2.3 square miles.

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Within his own great bed, And ran his fingers through his tocks, And greaned, Great head! Great head!

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